Thus said R. Johanan: The halachah does not follow R. Judah who said that a man first says the musaf Tefillah and then the minhah one. He said to him: Did R. Johanan say it? — He replied, Yes.[32] He repeated it after him forty times. He said to him: Is this the one [and only] thing you have learnt [from him][33] or it is a new thing to you?[34] He replied: It is a new thing to me, because I was not certain [whether it was not the dictum] of R. Joshua b. Levi.

R. Joshua b. Levi said: If one says the musaf Tefillah after seven hours, then according to R. Judah the Scripture says of him, I will gather them that are destroyed [nuge][35] because of the appointed season, who are of thee.[36] How do you know that the word 'nuge' here implies destruction? It is as rendered by R. Joseph [in his Targum]:[37] Destruction comes upon the enemies of Israel[38] because they put off till late the times of the appointed seasons[39] in Jerusalem.

R. Eleazar said: If one says the morning Tefillah after four hours, then according to R. Judah the Scripture says of him, 'I will gather them that sorrow because of the appointed season, who are of thee'. How do we know that this word nuge implies sorrow? Because it is written, My soul melteth away for heaviness [tugah].[40] R. Nahman b. Isaac said: We learn it from here: Her virgins are afflicted [nugoth] and she herself is in bitterness.[41]

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(1) I.e., one used on state occasions. Aliter: 'a cup of filigree work'.
(2) V. supra p. 72 n. 7.
(3) Lit., 'whose inside is not as his outside'; a common Talmudic expression.
(4) Or 'benches'.
(5) By keeping out so many disciples.
(6) Signifying that those he kept out were in fact not genuine.
(7) I.e., they were in fact genuine.
(8) Lit., 'testimonies' not necessarily the Tractate Eduyyoth which we now have.
(9) I.e., marry a Jewess.
(10) Deut. XXIII, 4.
(11) lsa. X, 13.
(12) E.g., if there are nine shops in a street selling kasher meat and one selling trefa, and we find a piece of meat in the street, we presume that it came from one of the kasher shops, v. Keth. 15a. So here, we presume that this man came from one of the other nations.
(13) Jer. XLIX, 6.
(14) Amos IX, 24.
(15) Since he is held in such high respect.
(16) Aliter 'smith'.
(17) Lit., 'I am humbled to thee'.
(18) I.e.,let Rabban Gamaliel be restored to the presidency.
(19) I.e., R. Eleazar b. Azariah.
(20) The Rabbis did not want Rabban Gamaliel to be restored, being afraid of his autocratic disposition.
(21) I.e., a priest, son of a priest, sprinkle the water of purification. The reference is again to Rabban Gamaliel who had an hereditary claim to the presidency.
(22) And not living water as required, v. Num. XIX, 27.
(23) And not from the Red Heifer.
(24) I.e., on R. Eleazar b. Azariah. Lit., 'we will rise early to his door'.
(25) V. e.g. Yoma 22b.
(26) Hag. 3a.
(27) Who asked the question about the evening Tefillah.
(28) If he delays too much.
(29) Lit., 'continual', 'regular'.
(30) Its time being limited, in the view of R. Judah, until the seventh hour.
(31) In the next world.